

A Monthly Review

APPROACH

Man in Life and Space

Editor: Edgar Sievers

Contents:

Peace. 17

The Lama's Story (II). . . 18

Psychology in the Wilderness .. 21

Africa Region Liaison Group .. 22

+

APPROACH is a non-profit, Peace and Brotherhood Programme publication published by Sagittarius Publishers PO Box 1953, Pretoria, South Africa

Per single copy 1s.3d. Annual subscription 12s. (If delivery by air is desired, add twelve times second class air mail rate for one ounce.)

WHERE THERE is a tiff at home, an argument at the office, a heated exchange of words on the playing field or a hot war between nations, outward progress as well as inner man's unfoldment are interrupted. The higher trends in man are strangled, his lower nature once again exercised. Even in a war, despite individual gains through acts of courage or high-spirited nobleness, the net result still is loss. And even as a purely defensive action it remains unholy, as destruction of life is against divine intent. On a level above us, that of the space people, no killing is done, not even in self-defence. Can we rise to such a level? Hardly in one step.

Looking at inner man in fellow-man is the valid viewpoint for the attainment of global peace as well. For treaties and conferences are outward form. The spirit comes first. It will shine when inner man is acknowledged as its carrier. It is our innermost principle which needs peace. It is inner man who has to bring out all our qualities against Nature's 'natural' resistances. He has to respond to his own inner, as well as the outer cosmic urges. When disturbed, however, he will miss his chances. How awkward for him, who has to carry us through a time-table of cosmic order, through the stations of many life-times, of many a higher stage!

Universal nature is patient in repairing any damage, not minding whether it has to take 80 years for its task, or a million. It too has to carry us along on a track laid down by the Master Designer and will do so, regardless of the individual's lack in cooperation. And even this planet with all its quarrelling mankind has to keep its cosmic appointments! It has to reach, with us, certain stations - on time, one time! But what of those souls who do not keep pace, who do not WANT to unfold and who care less and less whether there are any grades to be made or if they, once, just HAVE to begin with a CONSCIOUS effort?.. Well, judge for yourself.

So if we want peace and harmony for the right unfoldment of man's, of humanity's inner, its higher qualities, let us avoid disturbing each other and ourselves, and rather cultivate smoothness of development - by doing first things first, unruffled, cheerfully, without worry or despair. As far as our fellow-man is concerned, let us watch over him and help him to express his own better Self. Peace on a planetary scale cannot be won on any other than on this very basis.

The Lama's Story (II)

TIBETAN MASTER CONFIRMS SAUCER THEORY

IN OUR LAST issue we printed in full an explanation from Dr. Lobsang ("The Third Eye") Rampa, of how he as a Tibetan came to occupy the body of a Western man.

The fact that the previous occupant never went to Tibet was looked upon as proof that Dr. Rampa were no Tibetan, and his book untrue. However it seems to have struck nobody as extraordinary that such a book should have been written by an uneducated English plumber's son! Written at all only after considerable prodding by a literary agent, it was finished in a matter of weeks and months, thus is not the fruit of somebody's years of hard study. Only a true expert could have written it.

Some of the vain commentators entertained a vague idea, the original man could have been "possessed" by a Tibetan entity, dictating the book, while most of them kept referring to the 'plumber's son' as the author (who had legally changed his name to Kuon'Suo). Before, critics knew very well why they thought the book deserved praise. Now they turned round, forgetting their previous and well-balanced views. But holding vague ideas indeed, not believing in Dr. Rampa's statements, knowing little about spirits and nothing of entities or what-have-you - what other position could they have taken up?

The book still proves the talent of a born writer! Packed with suspense and gripping incidences, it is rich in human understanding and carries the stamp of a genuine life-story. 100 years ago, philosopher Arthur Schopenhauer commented on this type of literature: "...To disguise oneself in an autobiography is so difficult that there exists perhaps not a single one which, all in all were not truer than any other written story. Here (an author) does not lie so easily since every man has also an inclination toward truth which would first have to be overpowered with every new lie..."

No unprejudiced reader can fail to notice the author's stupendous knowledge of man, nor overlook innumerable facts from many sciences, let alone the wealth of detail exclusively Tibetan. He has been witness to what he describes. Quite obviously he is a highly educated man, not only in medicine and natural sciences but even more so in sciences which go beyond Western knowledge of 'nature'. To be incredulous about them is the Western world's privilege - and its folly not to accept what to different people on this globe is still quite natural. For even in the West inventions, discoveries are daily made which seemed incredible the day before! No outsider then (even be he university professor) can therefore rightfully pronounce condemning judgment on subjects beyond his ken. There are few men of academic standing in the West who understand or can comment on occult matters correctly. There are no practicing journalists in the West who did give proof of being close let alone equal to the theoretical knowledge alone as displayed in the book. Did not some of them wonder why the third eye was not to be seen on the lama's forehead, thinking it should look precisely as the others do?

People of this calibre led the chorus of rejection and derision. We are not blinded by the dust kicked up by men who find it more profitable to tear down what they don't understand rather than to keep quiet altogether! Or more, who undisguisedly hate to investigate into anything that touches on occult or supernatural matters! Such people are brakes on mankind's true progress, inspirators of its downfall! It is these who prefer money, sex, possessions and power above all else. To them anything smacking of 'supernatural' faculties in man is a nuisance! In their company the lower instincts are the rule while in the atmosphere of the "Third Eye" you can educate and develop yourself if you want to! All this is reason enough to side with Rampa and the type of knowledge he represents. This is the same knowledge which forever inspired the great wise teachers

Approach - June, 1958

of mankind. It is their very same light and fire that glows in "The Third Eye" too - a potential asset to any who would just open heart and ears. As such it rises high above the gloating laughter of those who rather like to roam the intellectual and moral gutters of man than to expose themselves to the beating surf of their better spiritual Selves. Still, they too are our brothers. We wish them well.

So much then for the author & his book. Now let us examine Dr Rampa's statement, aided by our correspondence with him. - From the Eastern viewpoint there is nothing extraordinary in what he did. Authoritative books exist which give account of Eastern knowledge of the higher, the invisible side of nature; of the miraculous possibilities open to man once he has established mastership over himself. There is no room now to discuss all this. (Read Yogananda Prahamansa "Autobiography of a Yogi".)

From a Christian point of view there is no reason for misgivings either. Dr Rampa did nothing wrong. He himself was not free to do what he liked in the first place. There were reasons for the course followed, carefully weighed beforehand. Contact was to be sought only with a person responsive to certain prerequisites and free to give express consent to subsequent actions. When all conditions were fulfilled, the lama approached - June, 1958

ceeded only with the permission of his superiors. The Western man's first act of consent was to change his name to Kuon'Suo. Later, when his own natural end drew near, he bequeathed his body to the lama with as much happy satisfaction as in those who leave their corneas to an eye bank or the body to some university's anatomy dep. Whether dogmatic Christian ears favour the idea or not: it is yet the fact that our bodies are mere shells or garments which inner man discards, after they have served their purpose, with as little compunction as we put away a worn overcoat. Lama Rampa, in pursuit of his special task - sanctioned by higher authority and which, generally, is in step with the present bringing of spiritual light - availed himself of Kuon'Suo's offer, being quite satisfied to henceforth wear a 'second-hand overcoat'. This sounds irreverent, but it is not. Also the story does not

SPACE SHIP FIELD NEWS

FLYING SAUCER Observation Day brought no reports from our country. An earlier sighting, however made front-page news in the Johannesburg "Star". A big silvery object was watched for 5 min. by many people near Maccauvlei, Vereeniging. It emitted smoke, a strange noise and it appeared cigar-shaped, was neither balloon nor aeroplane.

end here. We should, however, first like to drive home a special point for those who take interest in occult or psychic phenomena: The present case is no example of spirit contact, guidance, communication or messages! Rampa is no prompter nor a sort of hypnotist. He squeezed no one out of his rights and neither does psychiatry come in anywhere, with change of personality, obsession, complexes, split-, double, triple personality or the lot, nor black magic, egotistic or evil intentions being absent! As clearly stated by him, it is a case of an exclusive taking-over of a body from one man, who's soul & higher principles had to leave for the resting period, by another who wanted to make use of it. Thus it only missed being cremated or buried.

Continuing now, an important observation is to be made. The mere takingover is not the complete act, the same higher laws permitting to make over the new body, molecule for molecule, according to the original design, or image (astral body) of the incoming personality. This the lama did with the Westerner's body in the course of about 3 years, rearranging, substituting the life-atoms by those of his own earlier and dematerialized body - so that now the present body is his 'old' one again, complete in detail from facial features down to his many scars,

proofs of his sufferings in Far Eastern war-time camps and best confirmation of his claims.

Scars are not the only evidence, though. Many people, besides his publisher, have seen his Tibetan and Chinese documents. Others, of high rank and living outside Communist Tibet of today, know him from pre-war times. Countless people in East and West have benefited from the selfless help he brought into their afflicted lives. Conversely, he, a stranger after all, seems to have been let down badly in his British surroundings. With one of the main objects of his task, auric research, he did not find the necessary expert support. He consequently launched out on his own. But does it really need much imagination to visualize the following plight: stranger in a strange country, without occupation, without income; to have to eat; to have to create something out of nothing since there is no money to equip a proper laboratory; at last to do the fending by writing; to make up to now only some £2000 out of a best-seller and not 20,000 or more as the know-all press would have it; to have to return gift-money which people, having sent it unsolicited, demand back now that publicity took an adverse turn; to have to ward off those disrespecting privacy, the robbers of precious time? Can such a situation elicit no feeling of respect and deep appreciation? To be true, if we had the money, we knew whom we would support. For the aims of Rampa's research are set higher than any similar claims and apparatus hitherto brought forward. Every good deed, thought, contribution to him will mean beneficial help in a task of high spiritual order in these our troublous times. So far, then, the Master.

What else? That which is of very special interest to us: a man who is in the position to tell us all about the space ships and their occupants we would care to know! He gave the first hint - virtually a bait for alert 'saucerites' - in his book, on page 140, where he wrote of the "gods" with whom Tibet had been in contact all the time. These "gods" turned out to be the ever higher de-

veloped human beings from other planets and abodes in the universe! In a first article in "Flying Saucer Review" (London, Vol 3, No 2) he told of the 'saucer' base in the Tibetan highlands and how he, with fellow-lamas, had come to meet them. In a second article (No 3) he described the space people and their ships and gave information on their objects and views. We lack the space to go closer into this material today. In any case, the upshot of it all is, as we see it:-

1. From an independent source comes comprehensive confirmation of what George Adamski has told us; flying saucers ARE space ships, their pilots human beings.

2. Man's home is the universe, not Earth alone. Of Earth's humanity, many originally stem from other planets.

What we in this world age and especially in the West, have learned of man, his origin and his history IS, more or less completely, UNINFORMED BUNKUM!

3. Old folklore and ancient mythological tradition, telling of "gods", "immortals", "divine kings, heroes and teachers" who lived here, with whom Earth men communicated, are not mere poetical fantasies but stories containing a, now, recognizable factual core.

"Myths" once were factual history, chewed over and over again, being disturbed, reshaped, torn out of original meaning, context and form through countless ages, yet having lost little of their spiritual flavour and intellectual consistency. No question at all, that all our "religions" have played and still play a peculiar role in this whole process.

4. Apart from Buddha-like figures rising among our own humanity, our Brothers from up there: namely "the heavens", have at times sent a Christ to teach us the better way, have never broken off relations with us completely, now quietly then again more openly coming to help us on.

5. On account of their, down here and in the West unmatched knowledge of the history of the uni-

Approach - June, 1958

verse, they can make short and long distance predictions of the likely courses of this planet & its humanity which would stun us poor vain and haughty earthlings into awe and dust! We of this earth-cycle's top-ranking civilization are proper nincompoops thrice over! WHAT WE HERE STILL HAVE TO LEARN IS VIRTUALLY INEXPRESSIBLE! Precisely for this reason the Bible is so indefatigable in demanding humility as a basic virtue! And if, at last we really want to catch the coming cycle AS LIVING MEN,

Book Review

PSYCHOLOGY IN THE WILDERNESS

WHAT CAN psychology contribute to the UFO-question and its various ramifications? You would think quite a lot. As we see it there are 3 different aims: (1) to restate the basic, psychological prerequisites for correct seeing and observing, the possibilities of errors (wrong interpretation of sense data, illusion, hallucination, delusion etc.), thus aiding all investigators in sightings reports and witnesses' accounts; (2) similar aid for the critical assessment of contact reports, especially of spiritistic and psychic nature with that unbearable encroachment of its whole "message"-business; (3) help toward the conditioning of the mind to the perspectives opened up by all the findings to date.

Approach - June, 1958

filled with cheer and incredible HAPPINESS, AND NOT AS ROTTING CORPSES, then it is HIGH TIME we pulled up our socks and doubled up - not in bombastic movements, no, quietly and alone, very much alone with, but then forgetting, our tiny selves.

So much, dear friends, after studying & accepting the 'case' Rampa. May APPROACH invite you to read, against this background and as from the next issue, of this Tibetan Master's - surely to us - most amazing and elevating experience?

What did the world's leading psychologist contribute[†] toward these 3 points? Toward (1), absolutely nothing. Toward (2) in his epilogue (!) an analysis of Orfeo ("The Secret of the Saucers") Angelucci which though short is to our mind quite correct in its conclusions, knocking OA. as contact claimant out of the saucer field once and for all! Yet he says that "A's story is a unique document in respect of the coming into being & integration of the UFO-mythology"! - Well, in the first place it is not unique! There are a few more claimants falling into this category. We gladly leave

[†]C.G. Jung, Ein moderner Mythos (A MODERN MYTH - Of Things Seen in the Sky) Rascher/Zürich/1958

it to Jung's disciples and his school of analytic psychology to assess Van Tassel, Bethurum, Preston and a train of lesser psychic wits if ever they will see the relevancy or muster the courage to do it!

In J's book we are not given any practical aid how to discern between those "message"-bringers, who have no objective ground underneath their feet or any possibly genuine claimants. We are not shown, for instance, that there are some obviously perfectly normal persons who do claim contacts of reality while they have only been dreaming them, in other words, who mix up their dreamworld with reality and vice versa, and what the mechanics of such malfunction are - so that others could be warned on what to look out for when interrogating contact claimants personally! No, all this and much more - all of burning urgency and necessity in UFO investigation - we are denied from highest psychological authority! Why? The answer is that not even J's school has anything to offer us in the way of para- or occult psychology, despite of its own "Psychology of the Unconscious". For without these no orientation, safeguarding, explanations are possible - precisely wherefore any Western psychology is already hopelessly lost in the Wilderness of Man before even having started to build its system.

To revert now to the quoted sentence: in the second place, if J had had in mind that OA set the standard measure for anything close to a UFO-myth then this is but one more of the many wrong conclusions on which he came down to land. The point he unfortunately had missed in the very first instance is that UFO are no myth. They are factual objects, of which J could just not convince himself although he had his doubts! It is for this reason that from the word Go he accepted the whole subject matter only as a legend or in his definition, as a "visionary rumour"! From here it was only logical, from his point of view, to treat of UFO's as emergents from the sub- or unconscious and as "projections", as far as people claimed to have 'really' seen them in the sky! Now, if OUR premise is correct, that UFO's have ALWAYS been solid objects namely space ships, then they are ALSO part of mankind's race memory (the general unconscious). That as such they should emerge and be remembered in dreams, illusions, in art or symbols, is a matter of logical anticipation. This however DOES NOT GIVE US THE RIGHT TO BYPASS ANY FACTUAL REAPPEARANCES of the UFO's, and to refuse the acceptance of factual evidence. Our author wound himself out of this by saying he cannot contribute to the PHYSICAL side of it all, this being beyond his "scienti-

fic competency"! Ha! The smoke-screen of politeness modern scientists blow up between themselves! For, this notwithstanding, our author did cross his border line more than once so that the unknowledgeable reader goes away with the impression: UFO's are a mere legend! He barely admits that Keyhoe & Ruppelt make out a strong case, and is glad to regain his balance by finding that radar CAN give wrong blips. However, the cat is let out of the bag when he insists that what is necessary "in the first instance" for an approach to the UFO-legend is a knowledge of the psychology (his own!) of the Unconscious! This is as good as saying ALL OTHER APPROACHES, be it a jet pilot's, chasing a UFO or Stephen Därbishire's, photographing one, ARE WRONG - while the right one is, as J did, to analyse dreams & paintings figuring prominently some UFO-symbol or -form! What superiority! Yet the very spirit of modern science which aims at DICTATING what man must THINK and KNOW!

Now, if this 'expert' felt he should warn people against the "visionary rumour" of UFO's, and this is all he can contribute toward point (3) above, then WE WOULD WARN AGAINST THIS TYPE OF PSYCHOLOGICAL CLAPTRAP which is built on the sick human as an objective fundament! As such it is OUT OF STEP WITH LIFE, and, together with modern science, OUT OF TUNE WITH THE UNIVERSE!

"AFRICA REGION LIAISON GROUP"

WE HAD a very lively and interesting get-together in Johannesburg on June 20! As only 20 attended, why did so many of our friends and readers miss this opportunity? It wasn't SO cold that night! The suggestion was made that we should make these evenings a more or less regular feature. So please look out for the date of our following evening in next month's issue.

+

Pretoria friends are reminded of our evening on July 23, again at 8 p.m., Hotel Boulevard. The main theme will be an assessment of "Donald E. Keyhoe & his book Flying Saucer Conspiracy".

+

Friend K. MacDonnell reported of her efforts in Pietermaritzburg (especially with the "Natal Witness"); E. Klarer of a successful talk at the Methodist Manse, Krugersdorp; and J. Kya-gambiddwa of his work in Uganda where an extraordinary sighting occurred in April, but which we here rather think must have been a meteor! Thanks to all of you for encouraging news, and keep at it!

Published for Edgar Sievers by Sagittarius Publishers (PO Box 1953), and duplicated by Hennes Secretarial Services Pty Ltd, all of 516, Merino Building, Pretoria, South Africa.